

# GALENS BOOKES

of Elementes, as they be in the  
*Epitome* (whiche may very aptly,  
in my iudgement, be Entituled, for the  
better vnderstanding of the Readers, *The Originall*  
of all thinges naturall in the vvhole vvorlde;  
Confuting, as well the errours of all them that  
went before time, as that hath, or shal folowe here-  
after of the *Paracelcians*: marueilous pleasaunt,  
and inost acceptable for all sharpe wittes,  
desirous of wisdom, ) published  
foorth of Latine into English,

By *John Jones,*  
*Phisition,*

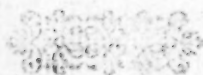


Imprinted at London, by  
William Jones, dwelling in Paules  
Church-yard, at the South-west  
doore of Paules, and are  
there to be sold.

1574.

# GALILEY BOOKS

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Dr. John Galilei, 1774  
 1774, London, England  
 1774, London, England  
 1774, London, England  
 1774, London, England

**TO THE RIGHT**  
*honourable, and moste trustie Earle,*  
 George, Earle of Shrewsbury Earle Marshal of England,  
 Lorde Talbot, Furniuall, Varden, and Straunge of  
 Blacke Mire, Knight of the most honourable order  
 of the Garter, and one of the Lordes of the  
 Queenes Maiesties moste honourable  
 Priue Counsell, and Justice in Oyer  
 from Trent Northward &c.  
*John Jones vvisheth al health*  
*vvith daily encrease of*  
*honour.*



Ippocrates, thauctor  
 and parent preordina-  
 ted by Goddes diuine  
 prouidence, for the  
 helpe, welthe, and be-  
 nifite of all mankynd,  
 whose wordes, and au-  
 thorities we admitte, receiue, and allowe,  
 to gether with Galen, as Oracles from Hea-  
 uen, seemeth vnto me, most noble Earle, nei-  
 ther to haue written rashly, as diuers did of  
 olde, nor yet vnprobably, as other haue of  
 late, wherof I haue made mention in my dis-  
 course of the natural be ginning of all gro-  
 wing, and liuing thinges, &c. But rather  
 A ij. moste

## The Epistle

*Libr. de  
Carmibus.*

moste diuinely, and Philosophically in en-  
treating of the Elementes of mans life,  
Fire, Ayre, Water, Earthe, omitting  
with Hipp. the moste simple, not receiuing  
these foure qualities, vt Coelum, Sphaera, Stellæ,  
Planeta, as Heauen, Spheres, Starres, and  
Planets, entreateth here of those simple bo-  
dies, the Elementes, receiuers of the foure  
qualities, whiche be the beginners of all  
things vnder the Moone: whether they be  
Inanimata, without life, and imperfectly mixt,  
as the Meteors, or perfectly, as the Mine-  
rals, or Animata, with life, Vegetat, sensitiue, & Rati-  
onal, growing things, as Herbes, Plan-  
tes, and Trees, etc. Liuing things, as  
Beastes, Fowles, and Fische, and reasonable,  
as Mankinde, all hauing their originall of  
the Elementes, not of things void of sense,  
and vsufferable, neither of things with  
sense, and vsufferable: not of the first Ele-  
mentes, Suffering, and feeling: neither of  
things suffering without sense, but of the  
foure Elementes, Fire, Ayre, Water,  
Earthe, as a Language of an Alphabet,  
and

## Dedicatorie.

and not of one Elemēt, more then this word  
(Iohn) can consist of one letter (I.) alone.  
The whiche olde Hipp. righte aduisedly *In Lib. de*  
dooth approoue, writing after this maner: *nat. homi-*  
*nie.*  
Qui obsecro fieri potest, vt ex vno quicquam consti-  
tuatur, quum ne ex pluribus quidem possit, nisi ea pro-  
be fuerint contemperata.

How can it be, I pray you, that any thing  
may of one thing be compounded, seeing of  
many thinges it can not, except they be well  
tempered: comprising briefly and most pi-  
thily the summe of the mater.

The nature, propertie, maner of min-  
gling, and diuisions, as wee haue very brief-  
ly handled in our Tables of Bathes aide, to  
the prudent Earle of Penbrooke, your ho-  
nours Sonne in Lawe: so be they at large  
taught of Galen, in both his bookes (de E-  
lementis.) And do now dedicate them vnto  
your Noblenesse, as a perpetuall argument  
of my faithfull and constāt seruice towardes  
your Lordship, for a presente of this newe  
yeare: emboldened and animated the rather  
so to doo, because it is manifeste, as well  
of Buckstones Bathes benefite, as also by the

A iij.

worthy

## The Epistle

worthy acceptation of my preseruatiue water, that your honour doth not a little esteeme: rewarde, and commendethem that take any small paine in setting foorth that whiche may profite the posterities, as these workes of the very principles of al Philosophie and Phisicke, and therefore thereunto to be annexed: the argument whereof further to dilate vnto your puiſſaunce, sholde be in steede of a preamble, (perhaps) meere tediousnes, the graue affaires of our weightie and most mightie state, whiche you further so nobly, vigilantly, and faithfully (according to the Prouerbe, withtooth and nayle) considered, the whiche state, God, I beseeche, in all maiestie long to continue: Oh ingenious head, fraught full of al veritie: Oh godly breast, preseruer of all tranquillitie: Oh inuincible, and soueraigne harte, Elizabeth, daughter of the victorius, and triumphant Henry the eighthe.

Thus, hoping that these workes by vs published should seme any lesse englished (albeit) rightly Ad Verbum, & Sententiam, then with Sir  
Andr.

## Dedicatorie.

*Andr. Lacunæ Knighte, Doctour of  
Phisicke, (in Latine abridged forth of the  
Greeke) that your Honour of your accu-  
stomed lenitie wil enterprete it to the best,  
equall to whom in liberalitie, I knowe fewe,  
in fidelitie fewer, in affabilitie none.*

*Your Lordshippes alwaies  
to commaunde,  
John Jones.*

Abstract

we have been in addition to



*in singulis et in toto*  
**Galenus Pergameni, de**

*Elementis Liber primus.*



Sing that an Element is the  
 least portion of the thing  
 whiche it ordaineth. neither  
 is that same it whiche is seene  
 in deede. very small, it mani-  
 festly appeareth, that the  
 sense is not a Judge of them  
 whiche be the very elemen-  
 tes, according to the very na-

ture of every thing. Therefore we with Hipp. over-  
 passing those which be firste in the iudgement of sense,  
 and moste simple, will enquire for those, whiche are in  
 deede Elementes of mans life, and whiche can not be  
 dissolued into other; and be no lesse necessarie to cure  
 sicknesses, then those whiche to the sense seeme such:  
 that is, whether it be one truly in kinde, or els more,  
 and unlike. If so be, that they be not onely one, but  
 more, and diuers Elementes, we muste seeke againe  
 how many they be, as what, and of what sort, and what  
 fellowship they haue together. Therefore, that the first  
 Element, of which both our bodies, and also the bodies  
 of all other do consist, is not one, eyther in foune or  
 power. Hipp. teacheth by this reason.

If a man were one thing, he shoulde not be grieued,  
 and if so be he were grieued, it shoulde require one and  
 onely medicine, comprising wel and briefly the summe  
 of the mater. For if a man were one thing that is fra-  
 med of one Element, there shoulde be nothing, through  
 whiche he should seeke payne.

If so be that he were afflicted with any grieve, there  
 were but one waye, and one medicine to cure him. For  
 when as he coulde not be hurt through any outward

I  
*Galenus Pergamensis,*

cause, it ought necessarily to suffer inwardly of his own nature. And when as there is one onely nature of every one, there shall be one affecte, and the ways to returne to the naturall state, shall be one: which is a verie absolute, seeing there be infinite kindes, as well of sicknesses, as of remedies. By the same reason also you may reprove the reasons of them, which have brought in, that mores without all qualitie, and alteration, and also bodies diuine, to be the beginning of all generation. For a man should not be grieved, if his nature were such, seeing that it is necessary, that it which groweth, should be a receyuer both of sense and alteration.

It so be, that it be without all alteration, it will alwayes keepe the same state: which it had from the beginning. And nowe if it be changed, and yet there be not in it naturall power of feeling, it can nothing more feele the affections, then stones do feele.

Therefore, seeing that bothe these are required in these chaungings, and in bodies truly, if we did grow eyther of them, or any such like, or vniforme nature, we should not be grieved. Therefore we truly are not made of any vniforme, or simple substance. Furthermore, seeing there be two instrumentes, by which all opinions be sounde out, that is, reason, and experience. Neither of these will so serue them, that they shall finde any thing made of them, which are altogether impatible or vn-sufferable, and without sense, which after will be suffering and partaker of feeling. May be, althoughe al those mores had an ingrafted sense, and were impatible, and not able to be pierced, so that of the onely mutuall ioyning of them, the selfe it selfe should be engendred. Nevertheless, we should not feele a needle impaide, or pricke any more, then when we separate the fingers ioynd therewith. Therefore it resteth, that a feeling bodye should be eyther be of those, which knowe howe to feele to feele and suffer, or of those which can

can suffer, but after haue no sense.

And we will weigh anone whether of these is true: If therefore an Element can not be impatible, it also shal not be one in kinde. If so be, that which is one, is alwaye vn-sufferable: seeing there is nothing left, into which it may be changed, or of which it may suffer; for what soeuer is changed, is changed into an other; and that which suffereth, suffereth through an other. Therefore, seeing it is now proued, that there be many Elementes, let vs enquire for the number of them: yet first let vs distinguish the sectes of them, which vniuersally dispute of Elementes: for they are brought into foure. The firste of which, is that which he pronounceth to consist of thinges boyde of sense, and also vn-sufferable. The other which consisteth of thinges indowed with sense, but yet vn-sufferable: which be subiecte to alteration. Both which in this doe agree, that they both stande of thinges vn-sufferable. Wherefore, seeing they teache them to be vnpossible, let vs let them passe.

There be therefore behinde two: the one, which constituteth a feeling bodye, of the firste Elementes hauing facultie both of suffering and feeling. An other of thinges suffering, but without sense, both agreeing, that they consist of thinges sufferable: betwixt either of which sectes, what possible thing doth it shew. For if you wil trye, and examine by reason the parties, those which be of bodyes, hauing power of feeling. If so be, that you shall trye the first elementes, it may easily be, that although they be sayd to haue no sense, so that they can mutually, and manyfoldely doe, and suffer vpon them selues, some bodye endowed with sense, maye be engendred thereof, many particular alterations coming betwixt. For as oft as any thing is made of many thinges, if these thinges which come into the composition, such as they be, shall dure such vnto the ende, that shal neuer attayne any newe or purchased forme,

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whiche was not before in those things of which it was made. But if they many wayes be varied; changed, and mingled, then there maye something arise in the thing compounded, whiche may be of an other kinde, to those whiche were founde in the firste Elementes of it. Wherefore, they that will haue a body to be engendered of fire, Ayre, Water, and Earthe mutually changed, and altered, and brought to a certaine temperature, endued with a sensitive facultie: they doe pronounce things agreeable unto nature.

But they whiche pronounce of them remaining, as they be, and mingled onely, as Wheate, and Barley, and Beanes are in an heape, they truly doe followe those things, whiche can not be done.

By these therefore it is shewed, that Elementes are more then one, and also that they can suffer, which Hipp. confirming, saith: Howe, I pray you, can it be, that any thing may of one thing be compounded? seeing of many things it can not, except they be well tempered. But whether sensible bodies doe consist of the firste Elementes, in all the, whiche there is force of feeling, or of those rather whiche doe wante them, it is not yet shewed.

Furthermore, that many doe lacke sense, it is thence euident, that some of the compoūds be such. This therefore is a falshe opinion, as well of the naturall Philosophers, as of the Physicians, whiche doe affirme, that there is one Element of man, or of all things vniuersal. For Thales, Anaximenes, Anaximander, & with them Heraclitus doe endeavour to shewe, because of the mutuall alteration of Elementes, they see all things to growe out of kinde, into other that be nere them, every one of them to be an vniuersall Element: yet so that one appoynteth one thing, an other, an other. All the whiche doe seeme to me, to haue dreamed of that firste matter subiect to all Elementes, whiche they saue to be one:

one: so also they suppose an Element to be one. But they whiche pronounce all things to be one thing, do destroye the beginning of natural Philosophie, and also of Physicke, and therefore against them we muste not dispute. And this is contrarie to all reason, if because there is some none of the foure Elementes in the body, pure and sincere, a man woulde denye, that they all are not founde in a man. For why, will you in the bodies of living creatures, finde earth, for example, unmingled and pure, seeing in the whole, suche cannot be shewed of them: for what soever parte of it you shall take, that will be partaker of suche heate, or humour, and ayre substance, yet that earth which we suppose to be an Element, is moste thicke, heary, and besides that, colde and drye. If so be, that thou shalt in all the world, shewe me a boane, an earthy body, truly, I will shewe thee in the bodies of living creatures, some things like unto it, that is, the kinde of boanes, the heares, the gristles, and boanes. Seeke not therefore in the bodies of living creatures, any thing unmingled, seeing you shall not finde that in the whole world, without counterfeiting. But as often as you shall see any colde parte drye, and thicke, let it be ynough to call into thy memory, earth, and let it be ynough to behold any moyste thing, thinne and flowing, to conceive in thy minde water. Also the heate of the living creature. Let it present unto thee fire, and also the nature of the breath, without the which a living body cannot consist, let it bring to your memory firste Ayre, then fire.

Neither can you denye, that all fruites are engendred of the earth, and of the water, seeing of them they may seeme to have their beginning, & that they be partakers of fire, and Ayre tempered uniuersally.

Hence you maye gather, that if you macerate, or steep earth in water, you shall make it nothing but clay, and fruites be not claye. If therefore fruites do take their

## *Galenī Pergameni,*

their beginning of the vniuersalitie of Elementes, there is not. why you shoulde doubt of liuing creatures, but that of them they may be nourished.

Therefore, boldly it is to be protested, that Fire, Water, Ayre, and Earthe, to be the firste, and the common, and moste simple Elementes, and beginners of all thinges, of whiche verily, both Plantes, and also all liuing creatures, are engendred, nourished, and increased, so; in them alone you shall finde the chiefe st qualities, without any mingling, or temperature.

In Earth, especially colde and drythe, in Fire especially, heate and drythe. In the other, the other qualities, according as every ones nature dothe require. But to esteeme any Element to be especially moyste, and also to suppose that to be some thing diuers from water, is a pointe of extreme foolishnesse.

Furthermoze, that the especiall heate is simpler then Fire, and that by it added to the mater, the Fire is engendred, it is confessed of all Philosophers, whiche truely doe confesse vniuersally, that a certaine mater without qualitie, (which is subiecte to all Elementes) and also an especiall heate, which is produced in it, is to Fire the beginning of generation, and also that the mater it selfe, is free from all generation, & corruption: and the qualitie to be that, whiche in it is bothe engendred, and perisheth. But an Element in that dothe differ from a beginning, that beginnes, shoulde be in the same kinde with those, whose beginnings they be, and Elementes doe alwayes appertayne to the same kinde, so; a simple qualitie, is the Elemente of a compoynde qualitie, and a simple bodye, of a compoynde bodye. Seeing therefore, hote, moyste, colde, and drye may be three wayes saide, that is, either as a qualitie, or els, as an vnmingled bodye, or as that whiche is mingled; and the qualitie not seme to be an Element; nay yet a mingled or temperate bodye.



It is too common, that we saye, an Elemente to be that bodie, which is without mingling and tempera-  
ture, and also simple of qualitie. Wherefoze, at the  
length we are come necessarily to fire, Ayze, Water,  
Earth, in whom firste there is especiall heate, especiall  
colde, especiall moysture, especiall drytne. Which Ele-  
mentes altogether, or some one alone, we doe common-  
ly vse as water, daylye when we doe drinke, or be wa-  
ther, Ayze, which both enuiron vs, while we breathe it  
in by breathing, fire also, when we are colde, we vse  
that we may be hote.

Furthermoze, liuing creatures, which eate, eyther  
sande, earth, stoanes, clay, yea, or boanes, doe plentifully  
bring earth into their bodies. Wherefoze, I truely doe  
not see why many men doe saye, that neyther fire, nor  
Water, nor Ayze, or Earth be taken away, or added to  
our bodies, and therfoze that they be not Elementes of  
our bodies.

If so be, that any doe therfoze thinke, that we do not  
shewe in our bodies any Element, because no man is  
so heated, that he burneth, or drinketh vntill he be burst,  
they doe not vnderstand, that if one Element doe perishe,  
the liuing creature likewise perisheth. And the old Ele-  
ment shall perish, if it be turned: the hote, if it be over  
cooled: the moyste, if it greatly waxe drye: the drye, if it  
moze then meete is, be moistened. Whereupon the ma-  
ter standeth otherwise then they think: for alwaies there  
is eyther some Element added to the body, or els taken  
away, that which must be moderately done of them that  
will the liuing creature to be kept sounde: If so be, that  
immoderate vse of Elements breedeth to death. Where-  
foze, seeing no qualitie can be sounde aparte from sub-  
staunces, we are compelled to receyue them together  
with the substaunces, and so to geue them to the bodies,  
which made them: which if they require them especi-  
ally, we minister the Elemente it selfe. I saye, fire,  
Ayze,

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Ayre, Water, Earth. But when a meane qualitie is necessary, we vse a medicine mingled of the Elements, and sometime of a nourishment. Perther is the Element at any time profitable, as a medicine, but when the body needeth an especiall qualitie. And that Hipp. by the name of qualities doeth vnderstande often times a bodye endued with an especiall qualitie: we maye gather by this saying. If so be where he saith, when a man dyeth, it is necessarye that euerye part returne to his owne nature, the drye to the drye, the moiste to the moiste, the hote to the hote, the colde to the colde. He calleth drye mayste, hote and colde, not onely qualities, but also substaunces, in which those qualities are founde: so; those they be whiche the Creature beinge deade, doe departe, and are mingled to the Elements of vniuersalitie.

But wee will saye that the qualities, the Creature beinge dead, do dye, but not to returne to theyr owne nature. Wherefore there is not why any man any moze shoulde goe about to perswade that he supposeth liuing Creatures to be begotten of qualities, which can not consist a parte from the bodies, but of bodies in which those especiall qualities be, so; they are common Elementes of all. And those which so; any excellencke of these are called Whote, Colde, moyste or drye, are proper to euery one.

A man therfore consisteth of most simple and sensible Elementes, which are called similar, or simple, or lyke. And they againe of the folowe humors, which also doe take their beginnings of things to be eaten and dronke. But these are engendred of fire, Ayre, Water, and Earth, which truly be constituted of no body any moze, but of mater and qualities onely, which we graunt to be the beginnings of them, but not at all the Element: nevertheless the Element hath of the qualities that he is an Element.



If so be that especiall heate be added, that whole Element wilbe fire, and so we must saye of the other thre qualities. And of none other qualitie, but of these sowe an Element is iudged.

But of the proper Elements of Creatures, that is, of humors we must intreate in the next commentaries, for of that the similar parts are engendred. These agayne meeting together, that first most simple instrument is finished, which for the great function or office of one, is by nature prouided, then when these are framed together another greater instrument is made, & then the perfectnes of the whole body. Wherefore that we may repeate the whole discutiacion, if we be græued, our substance shal not be one in kinde, nor yet vn sufferable. But wee be græued, therefore it shal not be one in kinde, nor sufferable. Againe, if it suffer, it behoued that it heated, cooled, moistened, or dried, should suffer, seeing those which be next cannot by any other meanes be altered. Whole by whole, wherefore it is euident that heate, cold, moisture, & wines, doe constitute & or frame the substance of euery thing. But how those which are mingled may be mingled, the whole by the whole, whether by the only quality, (as Arist. supposeth) or whether the substances, they mutually entering into thein selues, it is not needfull for a Proposition to trye. Yet let this suffice to haue spoken in this present, that if wine (for example) be mingled with water, the partes of both these are scattered into the smallest, and by & by, they doe mutually doe and suffer together, and so much the easier they do communicate the qualities mutuallge vntill they be brought into lesse through longer mouing and mingling. For in time of necessity the partes of those things which are mutually mingled will exactly worke vpon them selues, and exactly suffer, and so all that wilbe one, and on euery parte like it selfe.

3 Galeni Pergameni, de  
Elementis. lib. 2.



Therefore as hote, drye, cold, and moiste are the common Elementes, beginners of all thinges, so Blood, Flegme, & blacke Coler and Pelow are the proper Elements of beginning of thinges endewed with blood. But proper to men be the similar particles, although these be comon to many endewed with blood, as Dre, Dogge, and Horse, yet not like to men. But verily that the partes of all Creatures hauing blood be engendered of their mother blood, it is euident inough, while seeing it is partaker of Flegme, and also of other coler it is shewed, by which reason Hipp. perswaded, hath taught that the foure humors be the matter to engender man. Furthermoze, Flethe and Sinowes be partes similar of simple, and seeing the Flethe is Blood, and beside softe and hote, but the Sinowes without blood, hard & cold, and also other parts haue other differences. It seemeth agreeable vnto reason, that wise nature at what time they framed the issue of infant of the mothers blood to haue drawn that which was thicker to constitute sounder bodies, that which was thinner to the softer, and that which was hotter to the hotter, that which was colder to the colder.

And in the time following, that every one of the parts formed had his proper Element of nourishment, and encrease, of proper and particuler matter, so; even as in Milke there is founde both milke, and also a certaine chiefe substance, so in blood you may finde a certaine  
thinge

thinne liqour much like the whea of blood, and also as it were a certaine mudde and beside, the fibres which being taken from the blood, as the blood shall no moze encrease, so also it shall in colour be varied, whereupon the blood is not simple. Otherwise it shoulde be alwaies like both in men and beastes. But by experience wee maye knowe the contrarie, bothe of the varietye of colours, and especially of things which are euacuated by purging Medicines. Whiche truely if they be well ministred, they wyll drawe vnto them according to the differences of sicknesses iuyces perticular and differing. Against whiche Asclepiades endeuoureth to perswade, that is, that the medicines doe not drawe vnto the familiar iuyces, but to chaunge and to corrupt them, and to alter them into theyr owne nature, which truely as they be most absurde, so those things which daylye we see done by immoderate purgations, doe shewe most euidentlye howe euery medicine doeth drawe their proper humors. If so be that as often as any man hath receyued a medicine which hath power to cleanse choler, first it shal erpel such humor, by vomitte, after flegme, then blacke choler, lastly pure blood, which being euacuated, the soule departeth. If you giue a medicine dissoluing flegme, that shall first be emptied, then Pelowe coler, because, it is easie to be brought forth, after blacke very stubburne and resistyng. And laste of all blood is alway brought forth because it is set very nere nature.

Wherefore, when that first humor is euacuated, the liuing Creature cannot then be in health, when it hath losse one of his Elementes, but it is altogether dissolved and perisheth. And then out of the rest there floweth humor which is moze fit to be cleansed, because there is a certaine naturall power to euery thing to draw those things which be conuenient for it. As in the Loadstone there is force to drawe vnto it Iron. And though this facultye, both nourishmentes and euacuations are

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made, it drawing alwayes that which is expedient, yet  
often with this, something which is not expedient, so  
that sometime it commeth in use to haue purging medi-  
cines, which truely when they haue drawn that flegme  
or coler which doeth abounde, they catche vnto them  
some peculiar humoꝝ of the sounge partes, by a certaine  
force and dissoluing, and melting them, and bringing  
them to Elements, and committing the creature  
to death, and another certaine humoꝝ fol-  
loweth the violence of this attraction  
of affinitie vnto it, which first  
was drawn by  
force.

¶ 333.

